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Kin-ku-ji Gardens, Kyoto. (See page 70.)

# Life and Light

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No. 2

## Where the Highway Ends

By Grace Perry

This is the second of the devotional talks given by Miss Perry at Burlington in November.—*The Editor.*

YOU and I have never known a time when the Old Testament Scriptures could be read with such constant commentary in current events as for the last year. The daily newspapers and all the magazines interpret Hebrew history in terms of modern life. There is an elegy of a ruined sanctuary in the Seventy-fourth Psalm which reads like the fall of a French cathedral; there are war anthems and litanies of the oppressed, and there are, after war, long lines of exiles trailing off to unknown homes and unknown horrors. The Old Testament has never seemed to me so little like a book and so much like life.

Among other alive things, I have come upon two ideals of missions set over against each other. One is in Ezekiel and reads something like this: Son of man, I have made thee a watchman unto the house of Israel. Hear the word and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning to save his life, he shall die in his iniquity but his blood will I require at thy hand. Yet if thou warn the wicked and he turn not, he shall die in his iniquity, *but thou hast delivered thy soul.*

Was there ever a more bloodless reason for trying to save the world! Did ever the road end more absolutely with oneself! It sounds so calculating—*Thou hast delivered thy soul!* Here are people all about you, untouched, untaught, and some sense of responsibility seems the obvious thing, even to accepting the



decision that his blood shall be required at thy hand, but when all is done "Thou has delivered thy soul." It is a great many years since this ideal has been presented as a working principle, but the time has been when stern men and women urged upon each other this transferring of responsibility from the Christian church to an awakened conscience in non-Christian lands.

In Isaiah you will find the second ideal. "A man shall be a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place and as the shadow of a great rock in a weary land."

The desert is a fearsome place. The level of a road across it is constantly changing by the shifting of the sand driven by the wind. Here and there a rock arrests the drift, and under its shadow some green-growing thing, protected, struggles into life, and conserving the little moisture there may be, might sometime make provision for a wayfaring man. They say that emigrants even on our own great plains go nearly mad sometimes because of the ceaseless wind from which there is no hiding place. Now if there were a man who could be the refreshing of water and the covert from the tempest and the shadow of a rock in the wind-swept weary lands of earth, would the road that man was building end in his own soul? The weariest land in all the earth to-day is Turkey. When men and women there, men and women whom you and I know, stand up against the drift that they may be a shelter and a shadowing rock to weaker, poorer lives, you need no other illustration of the second ideal of missions. I do not need to give you names. The story of suffering and courage and steady standing by a task wrested at last from unwilling hands, is still hot on your hearts. The road they sought to build, those followers of the great ideal, ended in the life of their neighbors, not in their own. But where are those to build who never saw Turkey or India or the Islands of the Sea? The Old Testament gives an ideal for us, too. Nehemiah tells how, when they came back to Jerusalem and began to rebuild the ruined wall, "One half of my servants wrought in the work and half of them held the spears, the shields and the bows." For many of us it is too late now for labor on the wall, but is it quite fair to expect those



who do the building to stand on guard and furnish the tools as well?

"The nobles and the rulers and the rest of the people" were all called on for service, so even if you know you are not a ruler and doubt if you are a noble, can you escape when "the rest of the people" are called? This seems to be the best division of the work that we can now make, but having seen in the place of danger, the exposed place of the hardest work, men and women whom we admire and love, let us not shirk our own part and forget to stand behind them with the swords and shields, or neglect to provide them with the tools. We are talking much of late of the methods by which we are to urge to further service "the rest of the people." We have not half exhausted our powers of invention yet. There must be a thousand things we have not thought of doing.

Many of you will have seen a recent story told by a man of his friend who passed through Paris in the early fall. As he came out, he says, of the Church of the Madeleine and paused on the upper steps of the portico, a poorly but neatly dressed little boy, not more than ten years old, came up to him and pushed into his hand a bit of paper on which was written, "We must not despair; France cannot be beaten." The man ran after the child and asked who had told him to distribute the papers. He learned that for two days and nights the boy's whole family, his mother, his two sisters, and an aged relative, had been steadily at work in their poor lodgings, writing several thousands of the papers which the lad was handing to the passers-by. Would you have thought that a boy of ten, two girls and an aged relative could have done so much to hearten several thousand people? "We must not despair; France cannot be beaten."

If loyalty to France could call out such reserves, what will your loyalty to Zion do? If France cannot be beaten, do you despair of that other kingdom?

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Wherefore receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God.—*Hebrews xii. 28.*

## Elizabeth Starr DeForest

The news of the death of Mrs. J. H. DeForest in Sendai, Japan, after a brief illness, was received by cable late in December and brought a shock to her many friends in this country as well as to her family. Mrs. DeForest had planned to sail January 6 for America in company with Mrs. Gordon, to visit her son and daughter.

She was born in Guilford, Conn., and at the time of her marriage to the Rev. John Hyde DeForest was a teacher. They sailed for Japan in 1874 and during all the years of her service, first in Osaka and later in Sendai, Mrs. DeForest was active in many forms of missionary work. Not long ago a fellow missionary wrote of her: "Mrs. DeForest keeps open house for a class of Chinese students in the government service, for a woman's society, a singing class for girls, a boys' club and a class for students of the agricultural school, besides offering gracious hospitality to preachers and Christian workers from out of town." Since the death of her husband in 1911, she kept bravely on as far as possible with her former duties, and deeply interested in the building of the DeForest Memorial Church. In that wonderful book, *The Evolution of a Missionary*, written by their daughter Charlotte, one finds many sidelights upon the serenity and efficiency of Mrs. DeForest's character, which made her so truly a helpmeet to Dr. DeForest in his arduous tasks. Just lately plans had been formed for her to be with Charlotte in Kobe, but the summons came instead to the heavenly reunion. Three daughters and one son survive her, two in this country, one in Japan and a daughter, Mrs. W. B. Pettus, in Shanghai.

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"'Tis still our own, the offering we have given,—

It works our will in sending far our love,

And what his children keep, by heaven given,

Is still God's own, his will it serves, his love."

## Editorials

Within a few weeks word has been received by the American Board of the death of two more missionaries of the Eastern Turkey

Two Missionary  
Doctors. Mission,—both physicians. Dr. Daniel M. Thom, whose death occurred in Sivas December 5,

whither he in company with Mr. Andrus and Miss Fenenga, all of Mardin, had been taken under military escort, was at the time of his death the medical dean of the mission on the field—Dr. George A. Raynolds alone having had a longer time of service. With the exception of Dr. Parmelee of Harpoot, and Mrs. Dr. Stapleton of Erzroom, the mission is now without doctors.

Dr. Thom's death came just three months later than that of Mrs. Thom and closed over forty years of faithful work among the people of Mardin, as he joined the mission in 1874. Rev. R. S. M. Emrich, a fellow worker, writes of him as follows:

“‘Dr. Thom died in Sivas December sixth.’ So runs the message telling the pathetic end of forty years of missionary service. An exile from his home in Mardin he passed to his reward. He was one of the pioneers in medical work in Asia Minor. His was the first hospital and he and Dr. Raynolds of Van the first physicians in all Eastern Turkey and Northern Asia Minor from Persia and Mesopotamia to Constantinople. While establishing and building up his medical work in Mardin he also visited almost every mission station from Mosul to Constantinople. No other skilled physicians or surgeons were then to be found where there are to-day a dozen or more hospitals, scores of native and foreign physicians and hundreds of trained nurses and trained assistants.

“‘He was a skillful surgeon. He loved his profession. His name and influence were great, as the writer can well testify. Set upon by Kurds who were divesting us of gloves, gaiters, shoes, etc., the doctor's name was an ‘open sesame’ to their good will. Everything was restored and we were set on our way in safety. Had not the doctor saved the life of their chief's son!

“‘His interests were wider than his own work. He kept in in-

timate touch with the schools, with the work of the local church, with the work of the preachers and teachers in the villages with whom he always corresponded. He was a doctor, but he was more. He was an indefatigable worker. He counselled rest for others, but never threw off the burden himself. His duties as treasurer of the station were heavy and his genius for system and order stood him and the station in good stead.

“He was a Scotchman, sometimes brusque but carrying a sensitive, tender heart underneath. On rare occasions we saw the deeper currents of his spiritual life. He was quickly touched to tears by the suffering of others.

“Loyal to the people to whom he gave his life, in time of trial he spared not himself,—loyal to his Lord, in obedience to the call of service he remained faithful to the end.”

On Christmas Day came the cable announcing that Dr. H. H. Atkinson of Harpoot had succumbed to typhus after a brief illness,—and we sorrowfully record in this loss the tenth death among the missionaries to Turkey since last May, all except Dr. Henry S. Barnum having died on the field.

Of Dr. Atkinson's unceasing work for others Mrs. Dora Mattoon Ward says: “The news of the death of Dr. Atkinson of Harpoot, Turkey, will come as a great shock to the many people in this country and abroad to whom the words ‘Annie Tracy Riggs Hospital’ have become dear. From the time of his going to Harpoot in 1901 he had the vision of this hospital for the people of Turkey, and it was due to his unbounded faith and tireless efforts that it came into being and has rendered a great service to the poor people in that part of Turkey. This past year the hospital has been filled with sick soldiers, practically all of them Moslems, and the workers have had great opportunities to carry the news of the gospel. Dr. Atkinson was thoroughly consecrated to the work to which he had given his life, and, with Mrs. Atkinson, gloried in the opportunity to show forth the love of Christ to those who knew Him not. Though as yet we have only the brief cable message from Mr. Peet of Constantinople, it is supposed that, worn out from work among the many refugees of the past few months, he fell an easy prey to that dread



disease—typhus—of which the little circle in Harpoot have seen so much.”

A late family letter speaks of Dr. Atkinson as having visited Huiloo to bring in more refugees. “He took two donkeys, two horses and a springless wagon. He put as many as possible on the wagon and two on each of the animals, and he walked. He said that sometimes there was scarcely sleeping room on the floor of the hospital. . . . A later letter spoke of his plan to go to bring Miss MacLaren and Miss Shane from Bitlis.”

After long waiting a successor to Dr. Kate C. Woodhull has been found for the Woman's Hospital in Foochow. Dr. Lora

**A New Physician  
for Foochow.**

G. Dyer, whose home is in Plainfield, Mass., expects to sail February 5 from San Francisco, to take up the work in that station.

Dr. Dyer is a graduate of the Woman's Medical College in Philadelphia, and has recently finished her term as interne at the New England Hospital for Women and Children in Roxbury, Mass. Her Commission Service at Burlington was one of the interesting features of the annual meeting, and she there received the “Home Clasp” on behalf of the New York Branch, which has assumed her support. During the past few weeks Dr. Dyer has been taking post-graduate work in New York to fit herself still more completely for the needy women and children who will welcome her so eagerly.



Dr. Lora G. Dyer

Under date of November 26, Miss Mary L. Matthews writes: “It seems probable that the Bulgarian Army is really coming this time. It is said to be only four hours away, toward Perlepe. Another part is

**A Courageous Message  
from Monastir.**

coming from the north *via* Ochrida, probably. Refugees are coming from Nish. Yesterday a company of British doctors and nurses arrived in the city, having walked about fifty miles and having lost all their baggage. They were very tired, but had to take the train for Salonica to-day, as the

English are now enemies (diplomatically) of the Bulgarians. The British Vice Consul may go soon, but he will stay until the army is at the door, so to speak.

"We had our first examinations before Thanksgiving. The others come in February, April and June. I think every other school in the city has had to close, even the Jewish schools and the French. In the Christian Endeavor meeting this afternoon, one girl gave as a reason for thanksgiving, that our school is open. We use only English and the children cannot even speak their own language on the playground. Most of them use Bulgarian in their homes. The Serbian teacher went away from the city some weeks ago when there was a panic and many Serbian families and all the teachers went, as they expected the Bulgarians then.

"There will be great need of relief work all winter. I think the American clinic will go on and Miss Hawley will do some visiting, and Mrs. Clarke will keep on with her relief industries as far as she has means for that work—all too little.

"We have had no mail, not even a paper, for several weeks. It is possible that all the letters which have been sent will not reach us, but we hope many of them will, even if they are a hundred days old, as some were which came to us three years ago. We are wishing we could know how our friends are and what is taking place in the homeland.

"The city seems quiet and I think I will go to rest, but I sleep in such clothing that I can be ready quickly in an emergency. I am glad I am here. There is much satisfaction in being where one is needed."

Several missionaries from Turkey are en route for this country as we go to press, among them Rev. Ernest Riggs and family and Miss Mary Riggs of Harpoot, and a party from Aintab. Dr. A. R. Hoover of Talas, after eight months in Red Cross work in Turkey, reached his family in Auburndale January 6. Dr. Case of Erzroom and Dr. and Mrs. Mark Ward, recently arrived, are now on duty in Constantinople. Dr. and Mrs. Floyd O. Smith of Diarbekir, after a stay of some

Personal  
Mention.

months in Vevay, Switzerland, arrived in New York January 2, and are now in Iowa. Just as we go to press comes the sad news of the death, January 3, of Dr. Fred D. Shepard of Aintab. After months of Red Cross work in Constantinople, he had returned to his post in Aintab only to fall a victim of typhus fever.

Mr. George F. Gracey, formerly of Oorfa, has been authorized by the American Board to go to Tiflis, Russia, as its agent in distributing relief funds among the refugee Armenians in the Russian Caucasus; Rev. Samuel G. Wilson has been appointed by the Presbyterian Board to engage in the same work and will, until Mr. Gracey's arrival, receive the funds of the Congregational givers.

Miss Elsie M. Garretson of Foochow, who came to the Missionary Home in December, has been quite ill at the Newton Hospital.

Mrs. Agnes D. Gordon of Japan sailed January 6 for America, coming in company with Rev. Morton W. Dunning and family.

Rev. and Mrs. John S. Chandler and their daughter, Gertrude, plan to sail from San Francisco February 5 for Tientsin, where they will spend a month with Rev. Robert Chandler before returning to take up their work in Madura.

Special interest will be felt in the little pamphlet *How the Red Cross Flag Saved Four Thousand*, written by Pastor

Andreasian of Zeitoun, and translated by Stephen Van R. Trowbridge. It is published by the Nile Mission Press of Cairo. Miss Grace H. Knapp has presented

New Leaflets. in an attractive little booklet of some forty-eight pages the true story of the Van Station and the flight of the missionaries in early August of last year. Hundreds of the friends and sympathizers of this heroic little company are indebted to Miss Knapp for this vivid and detailed account of the events which have had so wide a notice in the Christian world. The frontispiece is a satisfactory likeness of Mrs. Ussher and there are tributes to her and to Mrs. Raynolds. Dr. Raynolds hopes soon to publish a memorial of his wife, also edited by Miss Knapp. *The Mission at Van* may be obtained from Miss Knapp, Missionary Home,



Auburndale, or from the Rooms of the Woman's Board, price fifteen cents. A plan is maturing to erect, as soon as circumstances permit, a Memorial Hospital in Van, to be called the Elizabeth Barrows Ussher Hospital, and this little booklet gives the facts about this need in the closing chapter, which is written by Dr. Ussher.

A sketch on *Chinese Transformations*, written by Alice Brown Frame, has just been issued. It is illustrated and attractively printed, price five cents. It is written in Mrs. Frame's inimitable style and it is easy to foresee that her many friends will soon exhaust the limited edition.

*How Chinese Leaders Received the Gospel* is a stirring account of the meetings held among students in China in 1914, written by George Sherwood Eddy, the leader of the campaign, and printed by the International Committee of the Y. W. C. A. It may be obtained of the American Board, price five cents.

Already cheering responses are coming in regarding the efforts now under way in several of the Branches for the purpose of obtaining new members and new organizations, as well as the greatest fruit of all, new missionaries. In one Boston church fifty new members have been added since the annual meeting of the Board. From various sources comes the story of earnest workers who are securing new contributing societies and striving for new auxiliaries among the older and younger women of the churches. Best of all there are signs of a renewed spirit of prayer that this *Gift of Life* may be made during the next two years and that the fifty new missionaries may be found to fill up the broken ranks.

It is the purpose of the Committee on the Home Department to ask every auxiliary to devote one meeting in 1916 to the setting forth of this Campaign and to this end special program material is being prepared to be ready early in April. In the Council Table this month will be found timely suggestions for a *Recruiting Hour*.

Three cases of old cotton and linen have been sent to Madura Hospital as a result of the request which appeared in our October issue. The transportation charges were met by a fund contributed by a few private individuals to Madura. for this purpose. This money is now exhausted. It costs \$1.25 per cubic foot to send goods to Madura. We still have on hand a dozen or more packages waiting to go if money for freight can be secured. And now we need this money more than we do further supplies of soft cloth suitable for dressings. Will some of you who read this send a quarter or a dollar to help make a new transportation fund?

**THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD**  
**RECEIPTS DECEMBER 1-31, 1915**

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL				
<b>1914.</b>	\$7,718.49	\$624.50	\$8,342.99	\$ 666.50	\$150.28	\$1,296.64	<b>\$10,456.41</b>
<b>1915.</b>	8,677.99	220.50	8,898.49	3,092.06	157.87	500.00	12,648.42
<b>Gain.</b>	\$959.50		\$555.50	\$2,425.56	\$7.59		<b>\$2,192.01</b>
<b>Loss..</b>		\$404.00				\$796.64	

**OCTOBER 18-DECEMBER 31, 1915**

<b>1914.</b>	\$14,526.58	\$2,821.37	\$17,347.95	\$1,619.00	\$426.28	\$1,486.64	\$20,879.87
<b>1915.</b>	15,185.83	751.94	15,937.77	8,163.09	403.35	1,243.33	25,747.54
<b>Gain.</b>	\$659.25			\$6,544.09			<b>\$4,867 67</b>
<b>Loss..</b>		\$2,069.43	\$1,410.18		\$22.93	\$243.31	

**RECEIPTS FOR REGULAR WORK AND BUILDINGS**  
**JANUARY 1-DECEMBER 31, 1915**

Counting on Apportionment for 1915				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	TOTAL	From Individuals	From Other Sources	
\$101,177.49	\$10,527.52	\$5,259.94	\$116,964.95	\$34,408.62	\$23,322.27	\$174,695.84

## Three Types of Mexican Girls

By Alice Gleason

**M**ANY changes have taken place in Mexico during the last year and a half and probably none more striking and significant than the social changes affecting especially Mexican women in all classes of society.

Looking backward to conditions as they were when we were compelled to leave our work in Guadalajara in April, 1914, there stand out distinctly some of the conditions and some of the problems with which we were struggling. None of these is more interesting or difficult than that relating to the three types of Mexican girls.

### THE CHILD OF THE WEALTHY

The first type, the one whom we knew the least and with whom we had but slight relations, was the girl born of wealthy, aristocratic parents, born in the very lap of luxury, with no anxious thought as to what she should eat or drink but much concerned as to wherewithal she should be clothed. Proud of her ancestry, proud of her name, beautiful in face and form, to see her was to admire her and to wish to know more about her. The details of her life are most interesting and fascinating and quite different from that of any other girl we have known. From early infancy she is confided to the care of a nurse who was a second mother to her. As soon as she is able to walk, and even before, she is taken to the public park by this faithful attendant to play with other children of the same class. When, older grown, the time comes for her to attend school,—her church has provided for that necessity and she is sent to the convent school where the sisters look after her education, secular and religious, especially religious.

In the family carriage or automobile, attended by an old trusted servant, but never alone, she goes to school each day, studying a bewildering number of subjects, but none of them very thoroughly, except those relating to church history or *la doctrina*. However, music, drawn work and embroidery are not forgotten. When her school days are over and she is ready to enter society, what a

beautiful girl she is! Slight and graceful, with beautiful brown eyes and a wealth of dark hair, dressed in the latest Parisian style, as we see her on a feast night in the brilliantly lighted *plaza*, she seems one to be admired and even envied. But in reality her life and education are very narrow and her sphere of activities most limited. To be sure, from her infancy she has not lacked religious instruction. One of the first acts of her little hands was to make the sign of the cross. This was taught her by her faithful nurse and she has also been taught to observe all the feast days of the church. Dressed as a bride, with veil and



A Dance in Honor of the Virgin

sleeves caught up with orange blossoms, she has taken her first communion. In fact her life and conversation are largely bound up in the church and its observances. Aside from devotional books she has little reading matter. There are no public libraries such as we have even in our small towns. Few magazines, and in Guadalajara no daily papers of importance, are found even in wealthy homes. We find no social or literary clubs where the girls and women may meet to discuss books or current events. What then is there to interest this girl of the highest social class in Mexico? If she is not inclined to become a nun, then as a general thing she turns to lovers and affairs of the heart! As a rule her life has been so restricted and she has had so little liberty



that she looks forward to marriage as a means of gaining some of the privileges she has been denied. Ignorant of what is going on in the world and hedged about by convention, what preparation has she for intelligent wifehood and motherhood?



On the Way to School

Clad in her beautiful satin wedding gown, straight from Paris, and bought and paid for by the groom, as indeed is all of her trousseau, she is a beautiful bride. One hopes that disillusionment will not come to her, as it does, alas, to most Mexican wives, when they learn that their beauty and charm have not been sufficient to hold the fickle taste of their husbands. And so, as did her mother before her, she begins to see her bright dreams fade, and gradually divides her time between her church, her children and

deeds of charity, finding in these things her happiness. Having been taught that crosses and sacrifices help one on the way to heaven, she willingly takes up her burdens and finds her pleasure and satisfaction in penances and renunciations. As yet few of this class have been reached by our evangelical gospel, for as a class they are very much under the control of the priest and very prejudiced. By good works they are trying to accomplish their own salvation, and it is a difficult and never-ending task. What a wonderful power for good they will become when they have found the peace that passeth understanding through Him who promises to give the weary rest!

## THE GIRL OF THE MIDDLE CLASS

The second type of girl is found among the middle class people, who have been growing in numbers during the last few years, for they were hardly known in Mexico until the time of the Madero revolution. This girl lives in the cities and large towns. Her mother and father are both ignorant, but the mother is very religious, believing all that her priest tells her and faithfully pass-



A Mexican Laundry

ing on this teaching to her children. Even if her father knows how to read, it is probable her mother does not. Very likely the father belongs to a liberal club and has for some time doubted many things taught by the church. Probably he does not attend mass or confession, although he may not forbid his wife and daughters to go. While they are in the church he waits outside, smoking cigarettes and talking to his friends. These friends have been to the States and have brought home wonderful stories

of the advantages that boys and girls have in that country. Accordingly he demands better schools for his girls as well as his boys, and in all the large cities have sprung up commercial schools, business colleges. To these schools have flocked by the hundreds girls of this middle class, to study stenography, book-keeping, dressmaking, hairdressing, manicuring and other trades, thinking that soon they will fill important places with large salaries attached. The streets were full of these girls, morning, noon and night, and they were fast losing those qualities which have been the chief attraction of Mexican girls. Allowed to go and come alone, a very unusual thing in Mexico, they are becoming rude in their manner, loud in their speech, bold of gaze, and extreme in dress. Alas, too, they are beginning to feel that they know more than their parents, and that courtesy to elders which has always been one of the most beautiful characteristics of the Mexican children is giving place to the common American air of "I-know-more-than-you-do." Religiously, too, this girl is beginning to question and doubt many things which have been told her by her mother and her priest and is neglecting her church duties.

The boys and girls of this class are those who are to figure most prominently in the Mexico of the future, for they are to be the mothers and fathers of the important middle class which is the backbone of every country. If it is true that the girls are doubting and distrusting their own religion, much more is it true of the boys and young men, large numbers of whom are drifting into indifference, unbelief and agnosticism. Now is the critical time in these young lives, and now is the time when we ought to be able to open wide the doors of our mission schools, to receive them by the hundreds and to train them to be efficient mothers and fathers and Christian citizens.

#### THE LEAST OF THESE LITTLE ONES

Last of all we find the pathetic and interesting type of girl of the *peon* class, in the small towns and on the lonely ranch.

Born in a hut with a dirt floor and a thatched roof, oftentimes without beds, tables or chairs, and only the poorest of pottery



dishes for the simple cooking, we can scarcely imagine the privations and limitations of this class of girls. Her life, if it follows the usual course, begins and ends with hard work and scanty comfort. As soon as she is old enough she becomes the nurse of the smaller sister or brother, of whom there are usually a number. When only a small girl she takes her turn at grinding the corn and making the corn cakes which take the place of bread on these ranches. All this work is done by hand, and many times the



An Adobe Country House

sunrise finds her on her knees grinding the corn and the last flicker of the evening fire reveals her at the same task.

All the water has to be brought from quite a distance. The women go with jars on their shoulders, as in the Orient, to bring it home. We speak fastidiously of the lack of cleanliness in these poor homes, but do we stop to consider how difficult it is to keep clean? If we had ever brought all the water for a family of six or eight from a well a quarter of a mile away, or had carried the family washing the same distance in a bundle on our heads, kneeling by the side of a stream and beating it into clean-

liness while a tropical sun beats at the same time upon our heads, we should appreciate better the hindrances to cleanliness. Even the gathering of a few pennies to buy the necessary soap is a painful task. We say carelessly sometimes that it does not cost anything to keep clean. But does it not? Let us put ourselves in imagination into the place of the girl on the ranch and see how it would be. Unlike the girl in the city this third type of girl has few opportunities for education. Usually there is a school taught by a girl who knows more about *la doctrina* than she does about the three R's, and the chances are that if our little girl goes to one of these schools she comes out knowing more about the doctrines of her church than about anything else.

And what of her pleasures? Once a year she has a birthday, —a very important day in Mexico,—and perhaps she receives a present of a thin, cheap, bright-colored dress and a few sweets. There are of course the various feast days of the church and the annual village fair which continues a whole week and brings outsiders with all kinds of games of chance to pick away the few pennies of these poor people. At Christmas time there are the *pastores*, when for a week or more they gather at the different houses in turn to listen to songs and dialogues, some appropriate to the season and the rest most absurd. And then comes to our little maiden the excitement of sweethearts, for these girls are often married when they are fifteen or sixteen. As most of the wooing is done secretly and as the bride is frequently carried off by her lover in a most romantic fashion, there is no lack of excitement while it lasts, but after the marriage the wife settles into the same dull routine as before, caring now for her own children instead of her little brothers and sisters, a life without comforts, often lacking necessities, with no books, no pictures, no contact with other lives except at most infrequent intervals. Do you wonder that this woman has often on her face a listless, pathetic look as if, for her, life was over?

But O, the change in such a life, if the girl can be educated! Of all the girls who come to our mission schools, she is the one who changes and develops most rapidly. Can you see her with her first pair of coarse shoes, her borrowed, patched dress of per

cale and her mass of tangled hair, standing at the door and waiting for admission? Her great shy eyes look around with wonder at all she sees and follow with admiration the neatly dressed girls passing to and fro. At meal time she stands amazed before the table with its clean white cloth and napkins, and at night eyes askance the little white bed. But there are few people who can adapt themselves better to strange surroundings than Mexicans, and in a short time she has mastered the intricacies of the table and the toilet—and can do as she sees others do. In the school-room it is the same. At first rather slow and stolid, she finds it difficult to confine her attention to book and slate, but she likes to listen to the Bible stories, and being fond of music, quickly learns many of the hymns, used every day in opening the school. And after awhile what is this we see? Why, little Maria has learned to read, her teacher has given her a Bible, and here she is off in the corner during her recreation time, utterly oblivious to all around her. As the time goes on the message of the gospel comes home to her and she realizes that Christ is her Saviour and God her Heavenly Father, and she asks to be enrolled as a member of the Christian Endeavor Society and later of the Protestant Church. Nor does the change end there. When she realizes something of the liberty wherewith Christ has made her free, with the satisfaction and joy which come to her as she feels that she is a child of God, there comes also the thought of the thousands of Mexican girls who need the same message, and gradually the desire grows in her heart to carry to distant and isolated parts of the country this good news. To a Mexican girl to whom traveling alone or going away from home is an unusual thing, this is a wonderful resolve. But enlightenment brings responsibility and this feeling of responsibility for other girls keeps on growing until after that wonderful evening of the graduating exercises has passed, still in her white dress and her diploma in her hand, a well-poised, calm, clear-eyed young woman comes to the principal and says, “And now what can I do? I am willing to stay here or go elsewhere, but I wish to spread the knowledge of the gospel among my own people.” And the missionary teacher, looking into the lovely face and thinking of the changes the

years have wrought, thanks God for mission schools and for what they by God's grace are able to do in changing both body and soul. And together teacher and "sweet girl graduate" join in earnest prayer that the women on the other side of the Rio Grande may be led to see the great needs of their sisters on this side and give generously to forward the work already begun for the daughters of Mexico.

## Exciting Days in Parral

By Mary B. Dunning

After many weeks of silence Miss Mary B. Dunning, of Parral, Mexico, has succeeded in communicating with the Woman's Board of Missions, whose representative she is. The last word received from her was dated October 13, and ended with the sentence, "We are well, and nowhere near starving." Writing December 5, Miss Dunning, who is a teacher in the school maintained by the Woman's Board at Parral, says in part:—

THE people have been on the *qui vive* for a long time, thinking the Carrancistas were coming, but they never did till two weeks ago. During this time, or rather eleven days of this time, we have changed government four times. The Carrancistas came in very quietly, but in such a small number they could not stay, so they were driven out again by bands of Villistas who were all around. These last looted the town and were a terror to many. We did not know what they really were doing until they had gone, except the slain in the streets, whom they would not allow to be removed for thirty-six hours. The value of Villa money was reduced to just nothing, and the stores all closed because they could not sell for such worthless paper. Those people who could, obtained silver and it got to be quite generally used; then the Carrancistas came and prohibited the use of silver, so now Carrancistas bills are in use. They are worth about ten cents on the dollar. It has made all kinds of trouble in our school. Many of the scholars have paid in provisions, for the teachers do not want the paper money, and now silver is forbidden. If the Carrancista money gets into any kind of circulation they may feel differently about it. Bread has not been made for weeks, and when there was meat the crowd



was such that we never thought of getting it. We had supplies from the Palmilla Mining Company. I do not know what people would have done without the mining companies, who have brought in supplies. We have bought quite a good deal of corn to sell or give to those who could not get it. If some way is not soon opened, there will be much more suffering than there has been, for supplies of staple goods must come from somewhere before long.

The school is quite full now in spite of much sickness in the town. Week before last four children came, as that week the Villistas were on the war path, but other times they have come very well,—but so dirty, oh, so dirty! Soap has been very high and these Mexicans are no washers when it is cold any way. All are not so; there are some clean ones, some very sweet children. We are making preparations for a Christmas festival and hope and pray we may be left in peace to enjoy it. Louis Herrera is the general here now. His wife is a member of our Las Cuevas Church.

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Dr. Ruth A. Parmelee, in a letter received in Boston, January 3, writes from Harpoot of conditions there:—

We are left with one lady teacher, whereas the full number is four or five. It seemed best for as many as could be spared to leave for the homeland, and Miss Riggs needs rest, so it was voted for her to go. Perhaps she could, with care, stand another winter, but we are glad for her to get away from it all. On the other hand it is going to be a great responsibility for Miss Harley. She is starting in bravely and depending on divine aid, but I do hope that it need not be very long before she will be relieved. When the kindergarten class has finished its work, her work will be a little lighter. I am thankful that she is well and not likely to break down right away, but at best she has had a heavy burden put upon her. Our party started off on the 15th and have had beautiful weather in which to travel, but we are anxious to hear of their progress.

## The Emperor's Coronation

From the Missionary Viewpoint

By Adelaide Daughaday, Sapporo, Japan

IT SEEMS as if a whirlwind of excitement had swept over the Empire, which it was impossible for us not to feel and to some extent participate in. Several times since I have been in Japan the whole nation has been plunged into the depth of mourning and now it is rejoicing "with one heart," as they say, so great is the solidarity of society here. The night before the much-loved Emperor started for Kyoto on his coronation journey, Tokyo was sleepless and all ablaze with lights of all kinds. The city was lavishly and artistically decorated, even in the poorest streets. One foreign paper asserted that in arch decoration probably nothing finer had ever been seen in any part of the globe. At four in the morning, before the 20,000 troops that were to guard the line of the Imperial procession from palace to station, were in position, all spectators, diplomats, officials, civil and military, schools, Red Cross Society, Ladies' Patriotic Association, leagues of all kinds and the general public stood in their assigned places in a silence that could be felt. Foreigners in Tokyo, as in Kyoto, were placed most favorably to see the best of everything—an act of great courtesy on the part of the authorities. At six o'clock the Emperor appeared, and in the midst of profound, reverential silence, rode to the station in a magnificent coach that had been built for the occasion. It was truly a royal send-off. There had been rain before his arrival in Kyoto, but just as the train glided into the station there was a burst of sunshine which the immense, waiting, silent multitude hailed as a happy augury. Three weeks of most impressive ceremonies followed, and the end is not yet. There have been festivities, of course, but on the whole it could be said that the grand ceremony had been solemnized in Kyoto. There were numerous ritual services and ancient, historic dances before shrines, the long prayer of the Emperor standing silently and alone and his informing the spirits of his ancestors at different

sacred places of his accession to the throne; and the palanquin containing the Shinto symbols that are national treasures, borne by thirty-two young men in Shinto ceremonial dress and guarded by numerous priests, always preceded the Imperial coach in all processions.

The climax, of course, was when the Emperor, wearing a coronet, stood on the platform of the throne and read a rescript announcing his accession, to which Count Okuma responded, then the barrier of silence gave way and *banzais* long and loud followed, which were taken up by the city and swept over the whole empire, as a gun in each city gave the signal, and a great people gave vent to its pent-up joy. The gifts of the Emperor to the nation were 1,000,000 *yen* to the poor, an amnesty to many prisoners, presents to hundreds of thousands over eighty years of age, and a banquet to representative citizens in many cities. We are wondering if this whole affair does not mean a temporary set-back to Christianity and temperance, as the revival of ancient customs and costumes and the prominence given to Shinto rites must have been accompanied by the thoughts suggested by them. Also *sake* (rice wine) was largely present at all ceremonies and feasts and formed part of the imperial gifts to the nation, as, for example, the gift to the aged was a *sake* cup to each and money with which to purchase the *sake*; and the humbler feasts furnished by His Majesty consisted of a box of cooked rice and a bottle of *sake* to each person. I asked one Christian, "What did you do with the bottle of *sake* you received?" He replied, "I would not drink it myself, but as it was the gift of our Emperor it could not be wasted, so I gave it to my grandmother who likes it."



Entrance to the Temple, Kyoto





The Approach to Ise

An army officer called on me the 9th of November and said, "To-morrow will be a day of great temptation. Please write a pledge for me and I will sign it." The paper read, "By God's help, from to-morrow until the end of my life I promise never again to drink any alcoholic beverage." After he had signed he said, "I want your name also." He is not a Christian, but says, "It is not the folded paper that I wear over my heart which strengthens me, but I keep saying when tempted, 'O God, help me.'"

We had our own little eddy of excitement on Thanksgiving Day when we Americans in Sapporo and our guests had a beautiful little service and dinner together. A Canadian-born missionary led the meeting, and Swiss, English and Germans joined with us in fervently singing "America, the Beautiful," to the tune of "O Mother Dear, Jerusalem."

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### A Suggestive Book on Japan

*The Working Women of Japan*, by Dr. Sydney L. Gulick, published by the Missionary Education Movement in the Library of Christian Progress, contains very valuable material for use as supplementary material with the chapter on Japan in *The King's Highway*. It will also be a stimulating study for Lenten Mission Study Classes for young women, of which we hope many are now being planned. It may be obtained of the Woman's Board, price fifty cents a copy.

# Board of the Pacific

*President*, MRS. R. B. CHERINGTON  
Carmel, Calif.

*Editor*, MRS. E. R. WAGNER  
San Jose, Calif.

## Notes from My Parish

By James E. Perkins

Mr. Perkins who came to this country with his family last spring is now located in Philadelphia, Pa. The Board of the Pacific is specially interested in his work in Dindigul, Madura Mission.

**W**HEN we left India there had been no serious trouble resulting from the outbreak of the war. Of course, prices had greatly risen and people were greatly troubled on that account, but the Hindus as a rule are loyal to the British Government, and there had been no uprising, or even riot, except in one or two cases, and they were of such a trivial character they are not worth being mentioned. The ignorant people in the bazaars and in the jungles have been considerably stirred and troubled by certain false reports which have been circulated by disgruntled Brahmans, who failing to get positions under the government after graduation from the university, are opposed to about every position the government takes, and are eager to have any change that is possible, even if another country should gain possession of India.

I give an instance of this: I went out with my helpers to preach at a great Hindu festival. I was obliged to pitch my tent about half a mile from the town. The helpers' tent was a long way from mine, so I was quite alone. I heard that a band of wandering Koravas, or petty thieves, were present at this festival. I didn't want them prowling around my tent at night, so knowing their fear of a firearm, I took my pistol and fired several shots at a tree on the bank of a pond. I knew they would hear the firing and would conclude that the white man in that tent was armed, and would not come near the tent. But I was amazed to learn after the festival was all over, and I had returned to Dindigul,

that scores of people who had been coming to that festival, saw my tent and heard me firing at a tree, concluded I was a British officer and was there for the purpose of taking up many of them and carrying them off to Europe to assist in the great war, so they turned back in great fear and did not attend the festival at all. Brahmans had told them that this was to be done, and my harmless firing at an old dead tree confirmed the report. As a matter of fact, the Hindus as a nation want no change of government. It is the educated disaffected few who wish for some revolution that thereby their prospects may be bettered.

Let me tell you about the boarding school on my compound, and earnestly express to the Woman's Board of the Pacific, my hearty thanks for the help they have given me in carrying on this great work among so many boys and girls. We have one hundred and seventy-six children attending this school, but a unique feature in this Dindigul School is the fact that, besides the Christian children attending, we have one hundred and fourteen high-caste Hindu children also in attendance as day scholars. It is hard for me to tell you what an effect this has on the town. These little boys go back to their heathen homes with the training and the knowledge that only a Christian school can give. They have Christian ways, Christian songs and even prayers, and also the Bible by which they influence fathers, mothers, brothers and sisters.

Another feature of this boarding school is the fact that we have been able to get some boys from the hill villages, where we had so many come over to Christianity last year, and we are educating them to become teachers and preachers for those villages on the hills, where we have had so much difficulty in keeping any worker from the Plains for any great length of time, because of the dreadful malaria that is constantly about those low hills. These little fellows are used to living in such a place, and when ready will go back equipped in every way to do a prominent work there.

At Thonnimally, where many of these new hill Christians live, we have had rather a trying case of opposition. The high-caste men of the place, who were the old masters of our people, finding

that mocking, threatening and active opposition was useless, tried deceit, as was attempted in Nehemiah's time to prevent the wall of Jerusalem from being built. They made friends with two or three important men of our community, helped them in some difficulties, cajoled and flattered them, till the poor fellows lost their heads and went over to the enemy, taking with them about five families. But we still hold more than two thirds of the congregation and expect to get the seceders back again when flattery ceases and cruelty commences as of old. We hope to get many of these children from the hill tribes into the boarding schools, and through them evangelize the whole hill section of our station.

The laying of the corner stone was a very pleasant occasion. The officials, merchants, the literary men, and our Mohammedan

A Word from  
Dr. Tallmon.

neighbors all sent representatives, and after the tea-drinking at the three homes, all went to the front of the new hospital where seats had been arranged under a long cloth tent. The concrete floors were down and so the school boys and girls stood there, and the space between the stones did as a platform. Mr. Yuan, the head city official, and Mr. Chu, the custom's superintendent spoke; as also did a representative of the literary class, while a very bright Mohammedan friend read a poem written for the occasion. Dr. Hou's talk about the purpose of the hospital was very earnest, and laid especial emphasis on the religious phase of our work. Mr. McCann laid one stone, and a little boy chosen from the kindergarten and a girl from the school assisted in laying the other for which the first mortar was put on by a merchant of the city. Liu Fu Lu read the history of the medical work in former years, mentioning the ones now in America who had worked here, as well as those who are on the field now, and telling to whom we are indebted for the funds for the new building. All these documents were put in the box that, in this case, goes on top of the stone. Mr. Ellis' prayer and benediction closed the ceremony. The hymn should be mentioned. The one, Christ the Corner Stone, was sung by all who had hymn books, and the two schools sang the national hymn to the tune America, and sang it very well.



This has been a day to remember, and we thank the dear Father for all the promises it has held for the future. He has already let us see the answer to many prayers, earnest of what He waits to give. May we know how to use His gifts for His glory.

Mrs. A. P. Peck writes of a recent visit to Tsingtao :—

It is a beautiful place, and one can easily believe the Germans spent the immense sums they are reported to have done on its improvement. Fine government buildings, two large  
 Seeing Tsingtao. hotels, beautiful residences, a great harbor and floating dock, a good many little parks, and the most perfect roads way up into and over the hills; they set out thousands of trees too, so all the hills are wooded, and it was such pleasure to walk in the shaded paths through the woods. But we would often see great holes that had been made by exploding shells, and the fragments lying around. One morning Willys was out riding with some Englishmen, and they came across an unexploded twelve-inch shell lying across the bridle path; it would seem a rather dangerous thing to be left there. While we were there a man was killed, while working on the railroad, by the explosion of a land mine; it was supposed they all had been removed. We went through the forts to see the mine entanglements, infantry redoubts and trenches, and it made this terrible war so real—too real.

The girls of the Doshisha have been greatly interested in the Belgians and a benefit concert under their auspices  
 Japanese Girls Help Belgium. netted about six hundred dollars, to their great joy. The Belgian Minister and Consul were both present, and full of appreciation.

Rev. and Mrs. George B. Cowles, with their little son, Frederick B., sailed December 8 from Providence on the steamer Roma. Mrs. Cowles  
 A Word from Mrs. Cowles. reports from Lisbon a very uncomfortable voyage. Mrs. Cowles has been adopted by the Vermont Branch of the Woman's Board of Missions.

## Our Field Correspondents

Miss Ethel W. Putney writes from Cairo, Egypt:—

After many delays we and our goods arrived Saturday afternoon, seven weeks and a day from the time we left Boston. You know that no provision was made in Boston for passage for us from Gibraltar to Port Said, except the purchase of orders for passage on the P. and O. Line. That was the first cause of delay, for when we reached Gibraltar we found we had to wait our turn just as if no attempt had been made earlier from Boston for accommodations on the Persia, sailing the day after we arrived. Finally we got passage on the Maloja, sailing November 3, but at that time Mrs. Camp was too ill to travel down from Ronda, Spain, where we had been spending a week. Thus we finally sailed on the Salcette November 10, after what was for me a very pleasant, unnecessary vacation of sightseeing. One of our chief regrets at the delay was the unnecessary anxiety we feared there might be among our friends when the cable was so long delayed announcing our arrival here, for we know you must have read as we have of the activity of submarines in the Mediterranean. Of course I regretted the loss of time for work, but I believe too profoundly in God's guidance to be restive under such necessary delays.

Now we are here and have already had our first Turkish lesson this morning. The Trowbridges and our friends in the American Mission (whom Mrs. Camp and I met for the first time on the Canopic and Mr. Camp knew when he was here before) have been most kind. Mr. Trowbridge and Mr. Henderson met us at the station and took us to our boarding places, locating the Camps in one of the mission homes and me in a pleasant boarding house frequented by English people. Mr. Trowbridge found us our Turkish teacher and is still looking after our comfort. He came in just a few minutes ago to tell me that Dr. Zwemer will take us on Wednesday afternoon to the Aghar. So you see I am

very much among friends. The Camps and I even went to tea this afternoon with the Scotch pastor and his wife and we are here only two days.

Mr. Trowbridge suggests a very attractive plan for me which I am expecting to follow. You know there is at Port Said a camp of over 4,000 Armenian refugees saved from the Turks in the region of Aintab. There is an English official in charge with a trained nurse matron, also English, and a military director from the English Army, in addition to various Armenian nurses and doctors from Cairo and Alexandria. There is work, however, that needs to be done, helping with some industrial work for the women, having a lookout over the schools for the children and being sort of social director. The wife of the English commander at Port Said, Mrs. Elgood, helped for a month, but has had to come home. I told Mr. Trowbridge to-day that I would go down next week, planning, if all is well, to stay at least till Christmas and probably through the Armenian Christmas. There are several reasons why the plan appeals to me. In the first place I can get as good Turkish lessons there from the Protestant pastor as from the teacher here, and I shall go with the understanding that I have certain hours every morning entirely uninterrupted for that. In addition I have to use what I am learning, and so will learn much more rapidly. Then I can come back in the winter and profit far more by lessons with a non-English speaking Turkish teacher we can get from the Aghar. Then, further, I am having a chance to do work for Turkey that needs to be done, getting acquainted a little with the people and their habits of thought, and do some of the social work that I want to do later in Constantinople or elsewhere. The English officials will welcome the help most cordially. I am to meet the superintendent on Saturday and ask questions of him and give him a chance to ask me any he wants to. I am very glad to be of some use to the British Government, even if it is this very small amount. Some of our own Board school children are among the 4,100, so I am really to be working for the Board as well as getting ready to work.



Miss Martha E. Price writes from Inanda Seminary, South Africa:—

I would like to tell you some of my experiences thus far in visiting other places. I have been quite encouraged on the whole in finding so many of the former pupils doing well,—some teaching in day schools which I visited, others in their homes. I will just speak of two or three homes which I saw a few weeks ago. The first one I reached after an hour's hot walk. I stooped half way down nearly (short in stature as I am) and entered the round hut—a larger one than most, but as usual windowless, the fireplace



The Interior View

a depression in the earth floor in the center of the hut. The picture gives a good idea of the back part of the hut. You see the beer pots and two beer strainers hanging side by side.

In the hut I was in there was a large piece of goat meat hanging on one side. A large calf was partly led and partly dragged in and stood on one side. Two heathen men in the usual undress style, a sort of skin skirt about the waist, sat near the door. A third man, though in more civilized dress, is a heathen in heart and life. He is the chief of a small tribe and a half brother of the girl I had come to visit. She seemed quite glad to see me

and soon stirred up the smouldering fire and made some tea for me, which was very acceptable. The men drank quantities of beer while I was there. They were very civil, and we talked of the war, etc. Turning to topics nearer home, I spoke of having lately seen large numbers of heathen men, also of women and girls going through with their dances, and said it made me feel very sad to think that after all these years there are still so many living in darkness just as if the gospel light had never come here. One of the men replied, "Well, it is the fault of God, because He lets Satan tempt us—we are drawn one way by Satan and the other by the Lord, and we follow Satan." I found afterwards that this man's wife is in the church, but her life is a hard one. Presently the men went out and after a little talk I had prayer with the women. Among them were two big girls who were in our school for a little while but now are just heathen. It was sad to see them so, but they looked ashamed and sorry as I talked with them. Perhaps they may yet come to the Lord.

I said to the one whom I came to see, "Have you no place where you can be by yourself?" "No," she said. My heart ached for her, but in spite of the surroundings she seems still to be a bright, earnest Christian. Her mother has become a Christian, one sister also, so they can help each other. After about two hours I went to the place where I was to spend the night. It was an upright house, and though the floor was of earth and the walls plastered with mud, it seemed a palace in comparison with the hut, and it was a Christian household of which I wish I had time to tell you. After an early morning meeting the next day I started for the hour's walk, accompanied by several former pupils. We reached Umgeni, where I had been spending a few days about noon, and I had dinner in the home of another old pupil, and met her husband and baby boy. It is quite a fine house, and at the dinner table I might have thought myself in the home of white people—a contrast indeed to the hut of the day before. Soon after dinner the Inanda conveyance and driver came for me, as arranged, and in a few hours I was in my own room, very thankful for the opportunities I had had, yet glad to be home again, as you would not wonder could I describe all the

experiences of such a trip. But the people are so kind and so glad to see the *inkosazana* that it is very pleasant.

One former pupil put two threepences in my hand and said laughingly, "That is to buy sweets." "O," I said, "I'll take it for that offering." I had spoken to them about the Woman's Board Golden Anniversary offering. "No, I will give for that later. This is for you to buy sweets." I knew she lived in a heathen home and had little money, for she is not well, and so appreciated the kind thought all the more.

Another, after I had eaten breakfast and was about to start for the walk of which I have spoken, came hurriedly from her little home near by, bringing a plate of food, chicken and rice, and said, "O, you can't go till you've eaten some of my food." Evidently she had cooked the fowl for me, so I ate a little and she was satisfied. She is one who relapsed into heathenism for a time but has come back and is now in the church. She has three or four children and is very fond of them. Her husband is not a Christian and will not attend the service, but he dresses and does not oppose her.

Miss Dorothea E. Kielland writes from Durban, South Africa:—

It is over two weeks since we landed, and I have studied some and am practicing to the best of my ability. Yesterday afternoon Mrs. McCord and I were making sheets and pillow cases for the native hospital. Between sheets I asked the meaning of various words and composed sentences. One of the patients, "Nomacleke," in her blue hospital dress, kerchief wound around her neck and in bare feet, came to see Mrs. McCord. She sat down on the floor and helped me in my pronunciation. Mrs. McCord had told me her story previously. The girl had run away from her heathen home during the Boer War and had come to Inanda to school. She became sick there and later Mrs. McCord had nursed her in Amanzimtoti where Nomacleke came to be with her brother. Mrs. McCord became very fond of her, and Nomacleke has proven worthy of the love. After she left Mrs. McCord at Amanzimtoti she went back to her heathen home and converted many of those whom she gathered about her to listen to the story of Jesus.

I am staying in Durban at the McCords until it is definitely decided where I am to go for language study. While here I see how the hospital and dispensary work is carried on. One morning we walked down to the dispensary and there were several groups of heathen women waiting on the curb or stairs for the doctor. They all had their hair in some curious fashion, but only one with that terrible mass of red clay worked in. They all had blankets partly around them, for the law in the city demands that natives be covered from knee to chest. As these people await their turn, the gospel of Christ is told them by a native helper in the chapel room adjoining the doctor's office.

Durban is a beautiful city. Half of the population of 70,000 or more are whites and they have very pleasant homes, many of which are on a hill overlooking the city and harbor. The city is proud of the municipal buildings. There are good educational facilities for the white people. The natives and the Indians are the ones who need looking after. They certainly need the good influence of Christian churches and Christian schools when so many new temptations beset them. The American Board work in Durban, with its schools, hospitals and churches, seems very important to me. The great number of Indians here impresses me. They live in little corrugated iron huts in districts by themselves. They are generally very industrious and utilize the soil to great advantage. It is the "coolie" and not the native Zulu who is the green gardener. The coolie comes along with a slender, long pole over his shoulder, on either end of which pole hangs a basket filled with vegetables or fruits. At the present time these are scarce and expensive, but paw paws, oranges, bananas, rhubarb, carrots, turnips, tomatoes, lettuce, pumpkin, etc., are to be obtained. These Indians wear the same costume as in their native country, and one could imagine oneself in India if he walks among the homes of the coolies. I understand there is only a little mission work being done among the Indians.

The natives outside the city will interest me mostly. About Inanda I saw a good many of the "raw" heathen, but the influence of the mission station seems to have extended for considerable distance.





At Work in Inanda

I wrote of the royal welcome at Inanda. I shall never forget the girls lined along the road singing their welcome and waving palm branches. I was thrilled, but at the same time was painfully attempting to remember the Zulu words, "*Ngì jabula ukuni bona*," i. e., "I am glad to see you." It seemed as if each syllable stuck and I had to use every mental faculty to push it out of my throat.

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Mrs. Cunningham, mother of Miss Eva Swift, writes from Madura:—

In preparation for the evangelistic campaign, Eva has held meetings for Hindu women in her house, but the overflow was so great she had a great tent put up outside which also was overcrowded. More than 1,000 Hindu women attended, so many that Christian women had to be excluded. Some of the husbands objected, but the women took the bit in their mouths and came. Even Hindu women are rising! An immense tent in the compound near the gate has been crowded by six or seven thousand people to hear the sermons and lectures. They look for Mr. Eddy soon.



## The Wider View

After Yuan Shi Kai's distinct denial, in the *New York Independent* of November 22, that he had any desire to be anything but the President of a Republic, we hear with astonishment that he has consented to found a monarchy. He is condemned out of his own mouth, for in 1912 he said: "On the day on which the Republic was proclaimed I announced to the whole nation that never again shall a monarchy be proclaimed in China. At my inauguration I again took this solemn oath in the sight of heaven and earth." There is an article in *Harper's Weekly* of December 25 entitled, "Berlin's Game at Peking." It is written by a Japanese who claims that Germany is back of this new movement, and that means Japan's armed intervention in China to protect Japanese and other foreign interests in that kingdom.

Count Okuma, the seventy-eight year old Premier of Japan, gives this testimony: "Missionaries are, naturally, one of the strongest forces in developing a newer and better civilization. There are more missionaries from America than from all the European countries put together. Japan would not be so far advanced as she is to-day if it had not been for the missionaries."

China's most progressive official, Chow Tzu Chi, who has been for seven years attaché of the Legation in Washington, talks of his country's wants and speaks well of the Rockefeller Foundation to establish medical work in China; also of the engineering project of the American Red Cross to prevent famines along the Hwai River.

Samuel Zwemer thinks that the result of the war may create conditions more favorable for missions among the Moslems than any which have existed before. The Mohammedans of Russia, numbering nearly twenty million, have shown their loyalty to the Russian Government not only at the beginning of the war against Germany and Austria, but on the field of battle, and more recently in public proclamations and in the press, after the declaration of

war against Turkey. There are eleven million Mohammedans in the valley of the Nile, among whom missionary work can now be conducted under favorable conditions similar to those maintained by Great Britain in India and elsewhere.

There are over one hundred and seventy-five thousand schools in India, and yet only one quarter of the boys and one twentieth of the girls of school age receive any instruction. The illiteracy of India is one of the greatest handicaps to the spread of Christianity, and a menace to the infant church. Since 1854 the British Government and the missionaries have co-operated in tackling this gigantic task. The missionary schools receive "grants-in-aid" from the government appropriations. The only difference in the curriculum between a government and a mission school is that in the latter the Bible is used as a regular textbook.

The Japanese Emperor indicated his willingness to receive a Bible as a coronation present from the Japanese Christians of the Pacific Coast. The request of native Japanese Christians for formal representation at the ceremonies of the Coronation, which took place November 10, was partially granted. Christians were included in the lists of guests at the banquets held in various cities of the Empire. Several Christian leaders, including one woman, the president of the Japanese Woman's Christian Temperance Union, were decorated with the Order of the Sacred Treasure.

In the year 1915, the closing year of the first half century of Young Women's Christian Associations in America, the National Board carried on the most stupendous "carnival of righteousness" in connection with a World's Fair which any country had known. This has a bearing on the work in other countries, for among the thousands of women and girls helped by the Y. W. C. A. on the Panama-Pacific International Exposition grounds, not any were more grateful than the Hawaiians and Samoans, the Japanese and the residents of the streets of Cairo and other foreign concessions.

The Editor of the above notes is indebted to the *New York Independent*, the *World's Outlook* for December, 1915, and January, 1916, and the *Union Signal*.

Prayer  
at Noontide



Encircling  
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

## A Recruiting Hour

What is that?

A possibility of help in securing the fifty new missionaries for whom we aim in the Board's Jubilee Increase Campaign.

Where and when is the "Hour"?

It is an hour which *is to become*, perhaps by the influence of you who read this. It may be created as a timely feature of a Branch meeting, a local union gathering, a young woman's rally, or an auxiliary meeting.

Those who plan for such a service will be actuated by two ideas: There is a compelling need back of the appeal for recruits in the missionary ranks. There are possibilities of response through the agency of *this present body* of women.

### POSSIBILITIES FOR A RECRUITING SERVICE

Scripture: John iv. 34-36; Matt. ix. 36-38; Acts xiii. 2-5;  
Isaiah vi. 8.

Brief comment might bring out four prominent thoughts from these verses, viz.:—

The readiness of the non-Christian world.

The value of prayer in finding workers.

The Spirit of God as the real Commissioner.

The willing attitude of the chosen one.

Two or three out of five kinds of talks would be necessary to set forth adequately the need, and to make forceful an appeal. Suppose these five talks to be upon,—

1. The broad foreign missionary field as it cries for workers to-day. (5 minutes.)

[Condense material for such a talk from *The Call of the World*, by W. E. Doughty, pages 44-60 and 81-85, and from *The King's Business*, pages 24-35.]

2. Harvest fields in our own Board. (3 minutes.)

[Free leaflet, *The Call*, by Helen B. Calder.]

3. A supreme need and a joy-giving opportunity.

[A returned missionary.]

4. Why I said, "Lord, send me!"

[A volunteer under appointment.]

5. The practical issue, "What can we do *here* and *now* about recruits?"

[Thought on this point should have preceded the meeting, that interest aroused may eventuate in some form of activity; perhaps a Branch committee, where one does not exist, to co-operate with the Board's Student Committee, and to pass on suggestions to local leaders for auxiliary recruiting services. In case of the latter services, plans might be laid to ask the pastor to preach on a related subject; the Sunday school and Y. P. S. C. E. missionary committees to give space for presenting missionary opportunities to young people. In a young woman's rally would not some personal follow-up effort be in place?]

There should be time definitely reserved for prayers, that the "Lord send forth laborers into his harvest."

The Jubilee Campaign hymn might be used, "Saviour, Who Thy Life Didst Give"; tune, Cyprus.

Much impressive work could be done in a service of thirty minutes, set in the heart of a Branch meeting. Twenty minutes would give good opportunity in a smaller local gathering. A missionary and a volunteer, in many cases, are not available. But through some of the suggestions given above, and others which may occur to you, all adapted suitably to the occasions, I believe we can succeed in permeating our entire Board constituency with a new spirit of eager quest for the recruits we need.

## Mrs. W. H. Fenn: An Appreciation

By Agnes H. Carter

Mrs. W. H. Fenn of Portland, who has been in failing health for a number of years, quietly and gently passed to the heavenly land December 18, 1915. She was the first president of the Maine Branch of the Woman's Board of Missions, only laying down the burden after thirty-six faithful, fruitful years. She was greatly beloved and admired by the constituency of the Branch, as her gracious presence, her charming manner, her rare ability and her native wit, made her an admirable leader. She took a warm personal interest in all the missionaries adopted by the Branch, giving liberally for their comfort and help in the field. Her spirit of generosity and helpfulness to every good cause was unfailing.

She loved the children of her own church and neighborhood, gathering them each week at her home, telling them in her inimitable way stories of the heroic men and women who were giving their lives to the work in distant lands,—stories that have borne fruit in the lives of the children as they grew to womanhood. It was through Mrs. Fenn's generosity and personal interest that the present Editorial Secretary of the Board found her place in missionary work. So has passed from among us a truly great and good soul. May her works praise her in the gates.

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In sunshine when the days were glad,  
She had the art of keeping  
The clearest rays to give again  
In days of rain and weeping;  
Her blessed heart could still impart  
Some portion of its secret grace,  
And charity shone in her face.

In joy she grew from year to year;  
And sorrow made her sweeter:  
And every comfort still more kind;  
And every loss, completer.

—From "*The Poems of Henry Van Dyke*."



## Junior Department

### The Isabelle Harley Mission Band

By Louise Reed Kern

*Who are we!*

*Who are we!*

*We are the I-H-M-B*

*Are we in it?*

*Yes, we are!*

*Isabelle Harley. Rah-Rah-Rah!*

We delight in this name, because we know just what it stands for. Our band has been most successful, and why should we not be, spurred onward with such an incentive as the name "Isabelle Harley"? When we read of the wonderful work our Miss Harley is doing, so far away from home and loved ones, it just makes us want to accomplish more for her sake. And for me there is great happiness in being the leader of a band of girls who are so enthusiastic, and who represent such tremendous opportunities for development and progress.

My key to success is in making the girls feel that they are individually a necessity to the success of the band. I make every girl in our band my assistant and make her feel that hers is a very important duty. Earnestness and perseverance are our keynote. I have also found that co-operation of the parents at home is one of the greatest helps. Little can be done without the interest of the mothers.

In a meeting for children I find that every minute must be taken up, so each month a special program is prepared, which is of great importance and interest in the eyes of the girls. Appropriate music and recitations in costume add greatly to the interest of this program; but the most beautiful feature of our meetings is the earnest sentence prayers made by the girls themselves. One is impressed at once with the fact that they really think of

Christ as their leader and of themselves as working for His Kingdom.

The following is our program for each monthly meeting:—

(1) Opening hymn; (2) Scripture; (3) Prayer, followed by sentence prayers, ending with the Lord's Prayer in song; (4) Report of Secretary; (5) Report of Treasurer; (6) Report of Mite-Box Secretary; (7) Report of Business Committee; (8) Report of Outlook Committee; (9) Report of Calling Committee; (10) Music; (11) Welcome Service, if there are new members; (12) Payment of dues and our "Mission Band Song"; (13) Business and Notices; (14) Sickness, and Roll Call; (15) Solo; (16) Topic for the afternoon; (17) Music; (18) Hymn, followed by refreshments and a social half hour. This program may seem a long one, but if carried through with snap and enthusiasm, is most interesting. A leader must put much into the meetings if she is to hold the girls together; she must keep things moving; excite new interest; and bring in fresh facts. A leader cannot be successful and be of the "take it easy" type. She must work and study to better conditions among her girls, to bring out the good qualities and talents that they themselves know nothing of or are too diffident to make known.

In addition to our work for Miss Harley, we also work for the "Children's Missionary," Miss Carolyn Sewall, at the Look-up-to-the-Mountain School in Tientsin, China, and we love her sweet smiling face pictured to us among the happy little Chinese girls and boys, just bubbling over with pleasure and hope. Our band sends \$50 to Miss Sewall, \$10 to Miss Harley and \$5 to the McAll Mission in France (for children's relief).

In giving entertainments the girls, who number thirty-seven, become little posters, heralding the news far and wide among their relatives and friends. We have not used tickets, as we have found novel invitations charging admission more successful. An entertainment given on November 2, 1914, brought in \$60 clear.

We have an accomplished orchestra, consisting of four violins, violoncello, and piano, and a very fine quartet, all members of the Mission Band, which is a very pleasing feature and proves very helpful. Our Reception Committee welcome members at

the door at each meeting and see that strangers are comfortably seated. The committee also act as ushers at all entertainments and concerts.

The Isabelle Harley Mission Band is only a year and a half old, but as the years roll by we hope to do more and more for the support of little children who do not know the love of our Saviour; and we trust that as our hearts grow sympathetic for others, they may know in increased measure the love of Christ which passeth knowledge.

(See page 69 for late news from Miss Harley.)

### "Where Are the Nine?"

"Oh, Peggy, dear, there's a big home mail here, and you have a dozen letters besides a bunch of papers and magazines!" To Peggy, just in from a hot afternoon at school, this was very good news. She was not slow in claiming her portion of the American mail on the table in the hall.

In her study she read with great delight her messages from the dear ones of home, a cheering one from a beloved secretary of her Board, an amusing Round Robin from some classmates, etc., and two lovely notes of thanks from the Junior Endeavor Society in which Peggy had grown up and to which several months before she had sent a long letter about the "Children in Blue."

There was one which she left to the very last. It bore an unfamiliar handwriting and a strange postmark, that of the city of X—. Very brief its contents were: "Will you kindly send our society a letter which we may read at our meeting on China, April 10?"

"April 10," exclaimed Peggy excitedly, "why this is March 9, this very day! Oh, if only those at home who want letters would give us time, at least three months from the request to the day of the expected receiving!

So Peggy stinted the dear home "folks" by five pages, and went late to prayer meeting, and unprepared to her classes.

But the letter, neatly typed and registered, was dispatched by the ten o'clock steamer of the next morning.

Three months later Peggy was looking over her Letter Record. "Yes, that society in X— surely received that article long ago, and by this time I should have had some acknowledgment. Certainly I deserved a gracious 'thank you.' Even though it were on a postcard, I'd be so glad to see it."

But Peggy never heard from her letter. Her associates told her of the many times this had happened to their special contributions; and one who had given many beautiful years of blessed service in that far-away land said, "Peggy, as you grow older you will realize that Christian courtesy is becoming strangely rare. Too many are among the nine."

Auxiliaries in America, Chairmen of the Missionary Committees in the Sunday schools, leaders of Mission Boards, etc., are *you* among the nine who forget to return your kindly thanks for the help you receive from the letters of your missionaries, yes, and for the assistance of your Boards' Secretaries in literature,—or are *you* happily like the one who could not forget and came back to say, "I thank you"?

"Were there not ten? But where are the nine?"

—*The Mission Gleaner.*

## Our Book Table

*The Fourth Report of the Board of Missionary Preparation.*

Perhaps nothing more impresses one with the systematic and thorough investigation of the needs of the mission field and the necessity of preparation to meet these needs than these stately Reports which appear from time to time and make a book of more than four hundred pages. There are several women on the different committees, among them our own Miss Calder. The countries considered are China, India, Japan, Latin America, the Near East and Pagan Africa. It is an astonishing fact that the bibliography of literature on China comprises 367 volumes; no other country has such a showing. In regard to China it is

suggested that prospective missionaries should know what part their own country has taken in the history making of the oldest empire in the world. Where a movement for the greater freedom of Chinese women is under way, women candidates should study the place of women in the development of the race and they should understand Chinese women's ambitions as well as their oppressions.

A new study laid upon our women missionaries in all fields is in relation to the great changes coming in woman's position from the harem and zenana to club life and the lecture platform. One has to revise one's vocabulary in these days. The term "heathen" is resented and "non-Christian" must be substituted. It is also advised that the missionary to India never use the words native or Eurasian. English officials no longer employ the terms, as they invariably give offence. In Japan it is suggested that the college course of the woman missionary should include work in philosophy, psychology, and the social sciences with knowledge of their application to the problems of philanthropy and social reform. They should also teach Japanese women what the Christian home should be. In Latin America woman's work for women has been strangely neglected.

Next to China the bibliography of Pagan Africa, with its 170 volumes, has the largest showing. While the word *Report* is not very alluring to the ordinary reader, yet these reports from college presidents and professors, secretaries of Mission Boards, and specialists in the science and practical working of missions are most remunerative reading to anyone interested in this greatest work of all the centuries.

G. H. C.

## Woman's Board of Missions

*Receipts December 1-31, 1915*

MISS SARAH LOUISE DAY, Treasurer

Friend, 200; Friend, 4, 204 00

### MAINE.

*Eastern Maine Branch.*—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, All Souls' Ch., Jr. Aux., 10; Calais, Aux. (Th. Off., 30.50), 45.50; Dover and Foxcroft, Miss. Union, 10; Machias, Aux., 22.30, Centre Ch.,

S. S., 5; Penobscot Co., Friend, 30; Sherman Mills, Ch., Ladies, 3; Steuben, Ladies' Miss. Soc., 3.50; Thomaston, Aux., 14, 143 30  
*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. North Waterford, Second Ch., 3; Weld, Ch., 1, 4 00

Total, 147 30



## NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Int. Sarah W. Kendall Fund, 210; Alton, Ch., 3.60; Bartlett, Ch., 4; Bennington, Aux., 6; Claremont, Mrs. J. C. Kinney, 1, Miss Sarah J. Rugg, 1, Aux., 3.50; Concord, Aux., Th. Off., 74.45; Exeter, Phillips Ch., S. S., 6; Gilsum, Ch., 2.25; Goffstown, Aux. (with prev. contri. to const. L. M's Mrs. Jeannette Morse, Mrs. S. Melissa Smith), 1.60; Greenfield, Ch., 5; Greenland, C. R., 2, S. S., 3; Greenville, Ladies' Cir., 3; Hebron, Union Ch., 3.96; Henniker, Ch., 19; Langdon, S. S., 50 cents; Littleton, Aux., Th. Off., 60.75; Lyndeboro, Ch., 3; Manchester, Franklin St. Ch., Good News M. B., 15; Monadnock, Trinitarian Ch., 2.40; Nelson, Aux., Th. Off., 13.75; Newport, Prim. Dept. S. S., 8; Ossipee, Second Ch., 1.80; Pembroke, Ch., 3; South Barnstead, Ch., 1.80; South Seabrook, Ch., 1; Union, Ch., 8.35; Wilmot, Ch., 2; Wolfeborough, Aux., 10, 475 71

## VERMONT.

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Albany, Aux., 7; Barre, Ch., 44.63. Prim. S. S., 10, S. S. Cl., 4.50; Bennington, Second Ch., Aux., Th. Off., 22; Berlin, C. E. Soc., 3.50; Bradford, Ch., 17.31, C. E. Soc., 15; Braintree, East, and Brookfield, West, Ch., 6; Brownington, Aux., 5; Burlington, Children's Rally, 16.90, First Ch., Aux. (Th. Off., 80), 110.50; Castleton, Aux. (to const. L. M. Mrs. Raymond Ransom), 25; Chelsea, Aux., Th. Off., 15, C. E. Soc., 8; Cornwall, Prim. S. S., 5; Craftsbury, North, Ch., 13.50; Danville, Aux., 16; Dorset, Aux., 11; Essex Junction, Aux., Th. Off., 11.30; Fair Haven, Aux., 5; Franklin, Aux., 6.30; Hardwick, Aux., 5; Hardwick, East, Aux., Th. Off., 13.25; Hartford, Aux., 36.36; Hinesburg, Aux., Th. Off., 7.25; Island Pond, Jr. C. E. Soc., 2; Jeffersonville, Aux. (to const. L. M. Mrs. Flora Blaisdell), 25; Jericho, Aux., Th. Off., 6.35; McIndoe Falls, Ch., 6.78; Middlebury, Aux., 15; Milton, Aux., Th. Off., 6.50; Morrisville, Aux., Th. Off., 22.50; Newfane, Prim. and Beginners' S. S. Classes, 1.80; New Haven, Prim. Dept., 1; Norwich, Aux., Th. Off., 11.80; Post Mills, Aux., Th. Off., 3.75; Putney, Ch., 5; Randolph, Aux. (to const. L. M. Mrs. H. T. Johnson), 25; Richmond, Aux., 18; Rochester, Aux., Th. Off., 12.20; Rupert, Aux., 8.50; Rutland, Aux., in mem. of Miss Sophia H. Aiken, 100, Elementary Department S. S., 10; Salisbury, Aux., 11.05; St. Albans, Aux., Th. Off., 50 cents, Jr. S. S., 2; St. Johns-

bury, North Ch., Aux. (Th. Off., 40.71), 87.56, C. R., 5, South Ch., Aux., Th. Off., 40.46; St. Johnsbury, East, Jr. C. E. Soc., 5; Saxton's River, Ch. and Soc., 28, C. E. Soc., 2.50; Stowe, Aux., Th. Off., 13; Swanton, Aux., 12; Waitsfield, Ch., 2.54, Home Cir., 9.68, Jr. Dept. S. S., 1.28; Waterbury, Aux., Th. Off., 19.89; Westford, Daisy Chain, 2; Westminster West, Aux., Th. Off., 6; Weybridge, Aux., 11.56; Wilder, Ch., 1.75; Williamstown, C. E. Soc., 2.50; Woodstock, C. E. Soc., 5, 990 75

## MASSACHUSETTS.

*Amherst.*—Mrs. Nina B. Willard, 5 00  
*Andover and Woburn Branch.*—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Andover, Abbot Academy, 55, West Ch., 21.15; Lawrence, United Ch., Woman's Miss. Soc., 14.50, C. R., 5.50; Malden, Linden Ch., 2.08; Maplewood, Aux., 13.34; Melrose Highlands, Woman's League, Miss Anna Stockwell Basford, in mem. of the first gift to the Woman's Board, given by her grandmother, Mrs. Anna B. Stockwell, 25; Stoneham, Ch., 56.44; Winchester, First Ch., Miss. Union, 95, 288 01  
*Banstable Association.*—Miss Carrie E. Mitchell, Treas., South Dennis. Centreville, South Ch., 14; Chatham, First Ch., 3.90; North Falmouth, Ch., 9.65, 27 55  
*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Dalton, Mrs. L. F. Crane, 250, Home Dept. S. S., 25; Housatonic, Aux., 13.10; Lee, Second Aux., 113; North Adams, Aux., 148, C. R., 2, King's Dau., 10; Pittsfield, Second Ch., 2.10, South Ch., Aux., 12.97; Richmond, Aux., 41.80; Sheffield, Prim. S. S., 10; Southfield, Ch., 4.05; Stockbridge, First Ch., 20. Less expenses, 18.03, 633 99  
*Essex North Branch.*—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Bradford, First Ch. of Christ, 18.75; Haverhill, Centre Ch., 46.20, 64 95  
*Essex South Branch.*—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Boxford, Aux., 5; Cliftondale, First Ch., 23.25; Danvers, First Ch., Aux., 5; Essex, Aux., 5; Lynn, Central Ch., Aux., 12.87, North Ch., Prim. and Jr. Depts. S. S., 1.42; Middleton, Aux., 10, Miss. Cir., 2; Rockport, Pigeon Cove Ch., 3; Salem, Mrs. L. Helen Stevens, in mem. of her sister, Miss Mary A. B. Gould, 100, 167 54  
*Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Westside Chapel, 5; Northfield, Aux., 45, Evening Aux., 11; Shelburne, First Ch., 33.72; South Deerfield, Aux., 17.26; Sunderland, Aux., 23, Jr. C. E. Soc., 5; Turners' Falls, First Ch., 7.82, 147 80

*Hampshire County Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, South, Aux., 35.25; Belchertown, Aux. (25 of wh. to const. L. M. Mrs Sarah E. Allen), 40; Cummington, Village Ch., 17; Hatfield, Wide Awakes, 5; North Hadley, Aux., 20; Northampton, Edwards Ch., Aux., 40.59; Worthington, Ch., 3,

160 84

*Middlesex Branch.*—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Dover, Aux., 10; Framingham, Grace Ch., Aux., Th. Off., 87.50, Jr. Dept. S. S., 2; Natick, Ch., 14.80, Aux., Th. Off., 52.15; Saxonville, Edwards Ch., 7.50; Sherborn, Pilgrim Ch., Aux., 5.35; Wellesley, Woman's Union, Th. Off., 108; West Medway, Aux., 5.50, Prim. Dept. and C. R., 5,

297 80

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Campello, Aux., Th. Off., 34.72; East Bridgewater, Aux., Th. Off., 10; Hanover Centre, First Ch., 5; Milton, First Evan. Ch., 15.77; Plympton, C. E. Soc., 3; Quincy, Bethany Ch., 90.29; Stoughton, Aux., Th. Off., 17.75; Weymouth, South, Old South Ch., C. E. Soc., 30,

206 53

*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common. Asnby, Aux., 49.65; Boxborough, Aux., 15.14, Miss R. E. Viets, 10, C. E. Soc., 5; Concord, E. N. P., 40; Fitchburg, Rollstone Ch., Aux., 75; Littleton, Mrs. W. E. Conant, Th. Off., 7, Aux., 7, S. S., 2; North Leominster, Ch., 5.37; South Acton, Aux., 10; Stow, C. E. Soc., 1; Townsend, Prim. S. S., 3.87,

231 03

*Old Colony Branch.*—Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Attleboro Falls, Aux., 35; Fall River, W. F. M. S., 110; New Bedford, C. R., 40; Raynham Center, Ch., 4.39; South Dartmouth, Ch., 5; Taunton, Winslow Ch., 15.05,

209 44

*Scituate.*—Income of Mary F. Perry Trust,

10 00

*Suffolk Branch.*—Miss Margaret D. Adams, Treas., 207 Dean Road, Brookline. Atlantic, Memorial Ch., 23; Auburndale, S. S. C. R., 5; Boston, Mrs. Lewis A. Crosset, 25, Mrs. George A. Gordon, 10, Mrs. J. L. Grandin, 15, Mrs. George B. Hugo, 10, Mrs. Henry D. Hyde, 25, Miss L. F. Keith, 10, Mrs. W. E. Murdock, 25, Miss Annie S. Penfield, 50, Mrs. R. H. Stearns, 500, Mrs. E. S. Streeter, 10, Mrs. Alden A. Thorndike, 25, Central Ch., Aux., 100, Mt. Vernon Ch., Aux., 24, Old South Ch., Aux., 50, Mizpah Cl., 5, Union Ch., Aux., 50; Boston, South, Phillips Ch., Y. L. M. S., 30, C. R., 20; Brighton, Friend, 5, Aux., 105, Pro Christo, 5; Brookline, Harvard Ch., Y. L. For. Dept., 10; Cambridge, First Ch., Shepard Guild,

100, North Ch., 56.15, Pilgrim Ch., 27.03, Prospect St. Ch., S. S., 25; Canton, Evan. Ch., Aux., 81; Chelsea, Central Ch., Aux., 7.69, First Ch., S. S. (prev. contri. const. L. M. Mrs. Grace L. Quint); Dorchester, Miss Mary L. Newton, 5, Central Ch., Aux., 25, Dau. of Cov., 10, Second Ch., Y. L. M. S., 90, Jr. Dept. S. S., 75 cents; Everett, Mystic Side Ch., Aux., 15; Fanueil, Aux., 33.50; Hyde Park, Clarendon Ch., 4; Jamaica Plain, Boylston Ch., 9.35, Aux., 15.50; Medfield, Aux., 5; Neponset, Aux., 13.15; Newton, Eliot Ch., Aux., Th. Off., 350, Guild, 50, Helpers, 9, C. R., 8.42; Newton Centre, First Ch., Aux., 198; Newton Highlands, C. R., 19.02; Newton, North, Ch., 9; Newton, West, Second Ch., Aux., 25.75; Newtonville, Aux., 150; Revere, First Ch., 15; Roslindale, Ch., 11.15; Roxbury, Highland Ch., S. S., Jr. Dept., 13, Imm.-Walnut Ave. Ch., For. Dept., 80.98; Roxbury, West, Aux., 42.19, Anatolia Club, 26; Somerville, Highland Ch., Women Workers, 15, Prospect Hill Ch., 15, Winter Hill Ch., Aux., 25, Dau. of Cov., 5; Somerville, West, Aux., 2.50, Jr. C. E. Soc., 5; Waltham, Aux., 51; Waverley, First Ch., 12.49; Wellesley Hills, Aux., 9.50,

2,808 12

*Wellesley.*—Wellesley College, Cl. of '07,

6 00

*Worcester Co. Branch.*—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Ch., 17.93, C. E. Soc., 2.63; Clinton, German Ch., 3; Oxford, Ch., 28.35; Peter-sham, Ladies' Union, 42.42; South-bridge, Union Ch., 15; Sturbridge, Ch., 2.68; Upton, Aux. (25 of wh. to const. L. M. Mrs. Taylor C. Lyford), 30; Warren, Aux., 1.95; West Boylston, Aux., Th. Off., 13.01, Mrs. Cummings' S. S. Cl., 4; West Brookfield, Ch., 14.27; Worcester, Hope Ch., Ladies' Miss. Soc., 2, Old South Ch., 5, Woman's Assoc., 80.17, Little Light Bearers, 8.51, Park Ch., 15, Plymouth Ch., Woman's Assoc., 75, Union Ch., 11.35,

372 27

Total, 5,636 87

## LEGACY.

*Hatfield.*—Miss Cornelia Billings, through Treas. of Hampshire County Branch,

500 00

## RHODE ISLAND.

*Rhode Island Branch.*—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Alton, C. E. Soc., 1.25; East Providence, Newman Ch., Jr. C. E. Soc. and M. B., 6; Peace Dale, Ch., 190; Providence, Academy Ave. Ch., Girls' Miss. Club, 20; Westerly, C. E. Soc., 5; Woonsocket, C. E. Soc., 11,

233 25

## CONNECTICUT

*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Canterbury, Ch., 5; Colchester, Aux., Th. Off., 26; Eastford, Ch., 4.05; Franklin, Aux., 8; Goshen, Band of Workers, in mem. of Ruth Curry Thomas, 8.07; Groton, Aux., Th. Off., 37.70; Hampton, Ch., 1.75, Aux., 10; Hanoi-ver, Aux., 30, Jr. C. E. Soc., 6; Jewett City, Aux., Th. Off., 4.25; Lebanon, Aux., Th. Off., 3.30; New London, First Ch., Aux. (Th. Off., 44), 53, Second Ch., Aux., add'l Th. Off., 2.75; Norwich, First Ch., Jr. C. E. Soc., 8; Thompson, S. S., 3.43; Windham, First Ch., 58; Woodstock, Aux. (Th. Off., 34.55), 47.55, 316 85

*Hartford Branch.*—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Berlin, Aux., 85, S. S., 5; Bristol, Ch., 200; East Hartford, First Ch., 53.21; Hartford, First Ch., 153.50, Immanuel Ch., Aux., 175, South Ch., 25; New Britain, South Ch., Mrs. E. H. Cooper, 5, Aux., 17, C. R., 1.27; Rockville, Union Ch., Aux., 25; South Glastonbury, Ch., 14.25; South Windsor, Aux., 14.40; Stafford Springs, Aux., 33.95; Suffield, Aux., 98; Talcottville, Jr. C. E. Soc., 3; Union, Ch., 2; Vernon Center, Aux., 21.50; West Hartford, S. S., 20, 952 08

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 500; Barkhamsted, Aux., 4.15; Centerbrook, Aux., 14; Cheshire, Aux., 53.50, Jr. Soc., 5.50; Falls Village, Ch., 6.60; Killingsworth, Aux., 6.75; Ivoryton, Aux., 25; Meriden, Center Ch., 76, First Ch., 2, Aux. (200 of wh. to const. L. M.'s Miss Gladys Beattie, Mrs. Bessie Everts, Miss Mary Flagg, Miss Mary Knapp, Miss Lulu Lane, Miss Alma Phoenix, Mrs. Leonard Savage, Mrs. C. L. Washer), 365; Middletown, First Ch., Aux. (25 of wh. by Mrs. J. H. Bunce to const. L. M. Mrs. T. M. Durfee, 25 of wh. by Friend to const. L. M. Mrs. Frank J. Bastian), 92; Milford, First Ch., 20; New Haven, Dwight Place Ch., Aux., 177, Humphrey St. Ch., C. E. Soc., 12; Newtown, Ch., 25; Northfield, Girls' Miss. Study Club, 16.20; North Greenwich, Aux., 6; North Haven, Aux., 50; Oakville, Ch., 7; Seymour, Aux., 9.50; Stamford, Aux., 1; Washington, Aux., 43.55; Winsted, Second Ch., Aux., 37.26, Travelers' Club, 40, 1,595 01

Total, 2,863 94

## NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Brooklyn, Miss Josephine L. Roberts, 8; Buffalo, Plymouth Ch., 15; Katonah, Miss Helena L. Todd, 4.40; Lockport, East Ave. Ch., 32; Munnsville, Ch., 25; Rockaway Beach, Ch., 3.56, Ladies' Aid Soc., 2.33, C. E. Soc., 1.11, S. S., 3; Sinclairville, Woman's Miss. Soc., 9; White Plains, Miss Louisa W. Wood, 5, 108 40

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, Ingram Memorial Ch., Aux. (Th. Off., 10.18), 62.44, Jr. C. E. Soc., 5; Fla., Lake Helen, 18; Tavares, 3; N. J., Bernardsville, First Ch., 5; East Orange, First Ch., 50, Trinity Ch., Aux., 3, S. S., 25; Egg Harbor, Emmanuel Ch., 5; Montclair, Watchung Ave. Ch., 114; Upper Montclair, Th. Off., 77.25; Westfield, Ch. of Christ, 15; N. C., Southern Pines, Ladies' Aid Soc., 16; Pa., Ebensburg, First Ch., 17; Edwardsville, Welsh Ch., 10; Potterville, Ch., 1; West Pittston, Prim. Dept., S. S., 3.90; Va., Vanderwerken, 2.75, 438 34

## NEW JERSEY.

Interdenominational Federation of the	
Oranges for Mission Study,	2 50
<i>Summit.</i> —Mrs Marion W. Woodward,	2 00
Total,	4 50

## DISTRICT OF COLUMBIA.

<i>Washington.</i> —Pilgrim Ch., Income from gift for Seymour Memorial,	1,045 36
Donations,	\$8,898 49
Buildings,	3,092 06
Specials,	157 87
Legacies,	500 00
Total,	\$12,648 42

## TOTAL FROM OCT. 18, TO DEC. 31, 1915.

Donations,	\$15,937 77
Buildings,	8,163 09
Specials,	403 35
Legacies,	1,243 33
Total,	\$25,747 54

## GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$124,596 41
Receipts of the month,	2,046 70
Total,	\$126,643 11



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